

Sacheverell, Henry.

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False notions of liberty in religion and
destructive of both. A sermon preach'd be
Honourable House of Commons, at St. Marg
on Friday, May 29, 1713. By Henry Sacheverell

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Dr. *SACHEVERELL*'s
S E R M O N

Before the

H O N O U R A B L E

House of Commons,

May 29. 1713.




Sabbati 30. die Maii 1713.

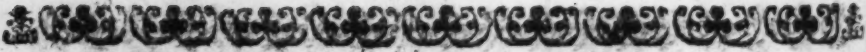
Ordered,

THAT the Thanks of this House be given to the Reverend Doctor *Sacheverell* for the Sermon by him Preached before this House Yesterday at *St. Margaret's Westminster*, and that he be desired to Print the same: And that Sir *John Pakington*, Sir *William Whitelocke*, Mr. *Hungerford*, and Mr. *Newland*, do acquaint him therewith.

Ordered,

That no Person do presume to print the said Sermon, but such as Doctor *Sacheverell* shall appoint.

Paul Jodrell, Cler' Dom' Com'



Pr

//
*False Notions of LIBERTY in Religion
and Government destructive of both.*

A
SERMON

Preach'd before the
HONOURABLE
House of Commons,

A T
St. Margaret's Westminster,
O N
Friday, May 29. 1713.

B Y
HENRY SACHEVERELL, D. D.
Rector of St. ANDREW's, Holbourn.

L O N D O N :

Printed for HENRY CLEMENTS, at the
Half-Moon, in S. Paul's Church-yard.
MDCCXIII.

Price Three Pence.

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in Government Stationery of both

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HONORABLE
House of Commons

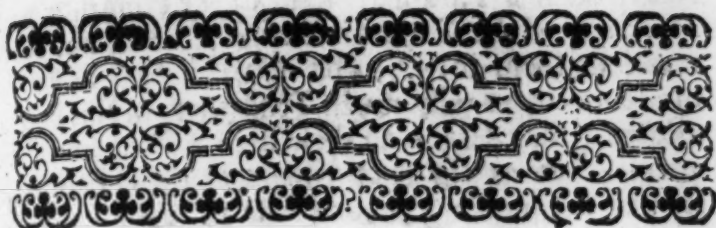
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I Peter ii. 16.

*As Free, and not using your Liberty
for a Cloak of Maliciousness, but as
the Servants of God.*



THESE Words are part of the Epistle appointed for the Service of this Day, wherein the Great *Apostle of the Circumcision* presses the Duty of Subjection to the Civil Power upon the converted Jews. A People, who always stood in need of this Necessary Doctrine; a Generation always prone to Rebellion, for which the least Motive of Discontent was thought a sufficient Plea; a People, who (as far as 'twas in humane Power) had rejected God himself from being their Sovereign; and therefore it was not to be expected that they should treat his *Vicegerents* with more Reverence. With this precarious Allegiance (for 'twas no better,) they seldom failed to serve even their *Native Princes*, who rul'd them under their own *Oeconomy, and Religion*. But now, after the Dissolution of their Government, the Yoke of *Foreign Rulers* so gall'd their stiff Necks, that they could not bear it with any tolerable Patience: For God's own *Heritage, His Chosen Generation, His Ver. 9. Royal Priesthood, His Holy Nation, His Peculiar People*, to submit themselves, like *Slaves*, to the *Tyrannical*

nical Impositions of *Heathen Emperors and Governors*, seem'd such a Paradox, that all the Humility and Meekness of the Christian Religion could not soon reconcile them to it. The *Apostle* indeed addresses himself to them with much Tenderneſs in this Point, allowing their Claim to theſe high Titles, and Privileges; but at the ſame time tells them that they ſhould not make a wrong Uſe of theſe peculiar Favours, which, rightly apply'd, were indeed the moſt prevailing Obligations to Obedience, but that they ought to conſider their unhappy Circumſtances; that they were *Strangers and Pilgrims*, in Foreign Countries, under a State of Perſecution and Tryal, and therefore were more particularly bound

Ver. 11. to *abſtain from fleſhly Luſts, which war againſt the Soul*; having their Converſation honeſt among the *Gentiles*, that whereas they ſpoke againſt them as *Evil-Doers*, they might by their good Works, which they ſhould behold, glorify God in the Day of Viſitation; and to recommend that Religion to the unconverted World, by their Quietneſs, Patience, and Submiſſion, which that Religion ſo earneſtly enjoin'd. Having thus prepar'd the way to this great Duty of *Subjection* to Government, he lays it down in its full Extent

Ver. 12, &c. and Obligation. *Submit your ſelves to every Ordinance of Man for the Lord's ſake*; whether it be to the King, as Supreme, or unto Governours, as unto them that are ſent by him, for the Punishment of Evil-Doers, and for the Praise of them that do well. For ſo is the Will of God, that with well-doing ye may put to ſilence the Ignorance of fooliſh Men. Nothing, he thought, could ſo much obſtruct the Progreſs of Chriſtianity, or caſt ſuch a Reproach upon it, as Diſobedience to the Civil Power; againſt which it had guarded with ſo many Precepts, under no leſs a Sanction than that of eternal Damnation. But to leave them wholly inexcusable, without the leaſt Colour for this Sin; the *Apoſtle* particularly takes care to ſpecify the *Falſhood and Impiety* of that popular Objection, ſo frequently urg'd in its Defence, drawn from the miſtaken Notions of *Chriſtian Liberty*; whereby they aſſerted, that they as *Free Men* were utterly exempt

exempt from all other Jurisdictions, but That immediately of God; and that they ow'd no *Homage* or *Subjection* to those who did not govern them by their own Laws, or the divine Appointment; that *Obedience* on any other Grounds was mere *Slavery*, inconsistent with their Religion, and that consequently, neither *Cæsar*, nor any of his *Roman Pro-Consuls*, or *Deputies*, had any just Claim to their Allegiance. That this was their avow'd Principle, their own Historian informs us,

Νότι Παμίοις, μὴτε ἄλλω πνὶ δουλείῃ, ἢ Θεῷ. And *Joseph. I.*
in another Place, ἔπειθον τὴν ἐλευθερίαν ἀντιποιεῖσθαι, καὶ 7. c. 34.
Παμίας μὴ μὴδὲν κρείττερον ἑαυτοῖς ὑπολαμβάνειν, Θεὸν ὃν 37.
μόνον ἡγεῖσθαι δεσπότην. It seems those specious Pre-

tences of *Rebelling in Defence of Religion*, and for *Liberty* and *Property*, appear'd very early in the Christian Church, in order to subvert the Foundations of Christianity. But some *Moderns* notwithstanding this Apostolical Prohibition, have reviv'd the old Objection, and manag'd it, as if it never had been answer'd; (the usual Method of *That Faction*) but have indeed not a little improv'd and refin'd upon its Iniquity. For as their *Predecessors* resisted their Governments, because they were *Heathens*, and as such, Enemies to their Faith, and so not entitl'd to their Allegiance, as they pretended; These their *Successors* rebell'd against their *Natural* and *Legal* Sovereign, governing them by the exactest Measures of their own Laws, dethron'd and murder'd him, not only without, but contrary to all Law, for defending the pure and inviolable Religion of Christ's Church, established by those very Laws, and maintaining the *Rights* and *Properties* of his Subjects, by the just and due Execution of them. Thus *Rebellion* has always pleaded *Liberty* in its Justification, by representing Government as a mere *Antichristian* Bondage, which a *Free People* are not bound to submit to, but may throw off at their Will and Pleasure. In Opposition to which false and pernicious Notion, the Apostle in this Chapter does in the Name, and by the Authority of God, expressly found the Original of All Government upon the Delegation of the Divine Power to his *Vicegerents*, as sent by him; who

A Sermon Preach'd May 29.

who therefore *acting by his Commission*, justly demand Obedience for the Lord's sake, by virtue of his indispensable Command, and by an Obligation of Conscience. And to put an End to all Doubts and Controversies about this weighty Duty, he assures them that their Objections against it were equally *Frivolous and Wicked*; that Christianity had indeed render'd them *Free*, but not from *Government*; and that if they presum'd to abuse this their Liberty to its Prejudice, they made the Gospel a Shelter of their Wickedness, ἐπικάλυμμα τῆς κακίας, a sanctify'd Cover, or (as 'tis well render'd) a Cloak for their Sin; for that no Mortal could pretend to any other Liberty, but what was consistent with, flowing from, and resolvable into his Relation to his Creator, and supreme Law-Giver, as a *Servant of God*. As free, but not using your Liberty for a Cloak of Maliciousness, but as the *Servants of God*.

From which Words I shall endeavour to draw out the Force of this excellent, but ill-understood Argument overthrowing the very Foundation of All Resistance against the Civil Power. And this I shall do,

I. First, By stating the true Notion of *Christian Liberty*, shewing wherein it consists, and how it may be us'd lawfully by us, as the *Servants of God*.

II. Secondly, By instancing in some of the *Abuses* of it, wherein it may be so perverted, as to be made a *Cloak of Maliciousness*.

III. Thirdly, By proving the *Absurdity*, as well as *Wickedness* of such *Abuses* of our Liberty.

IV. Lastly, By laying before you the happy Consequences of *True Liberty*, and the *Misery* and *Slavery* of the *mistaken Notions* about it, and applying the whole to the present Solemnity.

I. And First I am to state the true Notion of *Christian Liberty*, to shew wherein it consists, and how it may be us'd lawfully by us, as the *Servants of God*.
That

That there is such a thing as *Christian Liberty*, needs not to be prov'd; but is here taken for granted by the *Apostle*, who presupposes it as the Ground of this Objection. *As free, &c.* says he. Now if we consult and compare those Places of Holy Scripture, where this Doctrine of *Liberty* is fully asserted; we shall find that it consists of these three Branches: namely,

1. A Freedom from the Power and Dominion of Sin and the Devil, and the Curse of the *Moral Law*. This Freedom is purchas'd for us by the Death of Christ, by which we are Partakers of the *Spirit of Adoption*, and are deliver'd from the Bondage of Corruption, into the glorious Liberty of the Sons of God, as is prov'd at large *John* 8. 32, 36. *Rom.* 6. 15, 22. and 8. 2, 3. *Gal.* 3. 13. and 4. 6, 26. and 5. 1, &c. This is a *Mytical Exemption* from all *Spiritual Servitude*; but is so far from being an *Exemption from Laws*, that the very Essential Condition of this *Liberty* consists in a Perfect Obedience to all the *Injunctions* of Christianity.

2. It consists in a Freedom from the Ritual Ceremonies of the *Mosaick Law*, and the Spirit of Bondage to fear, abrogated by our Saviour. But tho' that *Rom.* 8. 15. Handwriting of Ordinances is blotted out, the Gospel is established in its Room, which prescribes our Liberty *Gal.* 4. 4. within its just Bounds; investing the Church with an Authority to appoint such Ceremonies, as it judges proper to preserve Order and Decency, Uniformity and Edification; and obliging its Members to the *Col.* 2. 14. Observation of them. *1 Cor.* 14. 40.

3. It consists in a Free Use of all things that are in their Nature *Indifferent*; that is, things concerning which the Law is silent, or has made no Determination leaving us at our own Choice, either to act or not to act. Yet even in this Case our Christian Freedom (tho' relating to things perfectly *Indifferent* to themselves) where it may Occasionally prove a Matter of Offence to Weak Brethren, is entirely over-ruled by the Law of Scandal; which abridges it under very severe Penalties, as we may read at large in the fourth to the *Romans*.

James 1.
25.

Of these three Parts the *Perfect Law of Liberty* is constituted; which is so far from supposing an *Immunity from Laws*, that it consists in an *Obligation and Obedience to them*. This is all, and certainly a very *Glorious Liberty* which God has indulg'd us as *Rational Creatures*; Thus indeed we are *Free*, but 'tis still as the *Servants of God*. Which leads me in the *Second Place*,

II. To instance in some of the *Abuses of this Liberty*, wherein it may be so perverted, as to be made a *Cloak of Maliciousness*. All which in general will be found to take their Rise from that *false*, but *prevailing Opinion of Liberty*, that it consists in an *Immunity from Laws*; which is a direct *Contradiction* to the true *Notion* of it, deliver'd to us by God in the *Scriptures*; and is in short nothing but an *unwarrantable and sinful Licentiousness*, turning the *Grace of God into Lasciviousness*, in all *Lewdness and Irregularity* both in *Principle and Practice*. Upon which two *Particulars*, I will endeavour to make good this *Charge* against this *Synagogue of Libertines* strictly so call'd.

I. As to *Principles*. It would be endless to recount all the *Blasphemies, Heresies, Schisms, and Errors* of all kinds, justify'd and maintain'd under this specious Pretence by our *Modern Infidels*. Most of which have been lately collected, and dress'd up in a new Form to recommend them to the World in their celebrated Piece, *The Discourse of Free-thinking*, as 'tis call'd. By the Authors of which, in open *Defiance* of the *Government, of the Church, and of the State*, the whole *Body of Christianity*, with all its *Sacred Mysteries and Ordinances*, are expos'd as *Priestcraft and Imposture*; *Divine Inspiration*, and the *Holy Scriptures* represented as *Enthusiasm, or Forgery*; the *Soul* as *Material and Mortal*; the *Worship of God* as *senseless Fear and Superstition*; *Heaven and Hell* as mere *Dreams and Fables*; and in a Word all the *Laws of God and the Church*, all the *Creds and Terms of Communion* as *Spiritual Slavery*, in opposition to this *Liberty and Free-thinking*. These Things being

notorious, we need only appeal to the World for the Truth of the *Facts*; which are *Glory'd* in by *many*, and *Deny'd* by *none*. Pass we on therefore,

2. Secondly to their *Practice*. Which we shall find to be a true Transcript of their *Principles*; that is the Principles of Infidelity, and of Disobedience, to all Laws both *Humane* and *Divine*. For such a *Free-thinker*, if he be consistent with himself, must be a *Free-actor* too, and can live under no *Jurisdiction* or *Controul*, He is equally without *Guide* or *Governour*, owes as little *Allegiance* to his *Prince*, as *Faith* to his *God*; he is dependent of neither, and a Rebel against both; sets up his *own Will* as the Supreme Measure of his Actions, for which he is answerable to no Body but himself; *Right* and *Wrong*, *Good* and *Evil*, are idle Notions and empty Speculations with him; and in a word, he lives and dies in Confusion, Anarchy, and *Libertinism*; that is, in direct *Contempt* of, and *Contradiction* to all the *Injunctions*, both of *God* and *Man*. If these are not *Abuses of Liberty*, pretending an *Exemption from all Obligations*, as a *Cloak* of Impiety: I think nothing deserves to be call'd so; and we our selves also must cancel all the Fundamental Distinctions between *Good* and *Evil*. To make which farther appear, I proceed to the Third General Head, namely,

III. Thirdly, to prove the *Absurdity*, as well as *Wickedness* of such *Abuses* of our *Liberty*. The very mentioning these things, one would think a sufficient Confutation of them. To prove this, is only to prove, that there is *really* such a Thing as *Government* in the World, and that it is Supported and Maintain'd by *Divine*, and *Human Laws*, to regulate our *Minds*, and our *Actions*; That we have the Gospel for the *One*, and the *Statutes* for the *Other*; and that *Faith*, and *Obedience*, are Duties *exjoin'd* both by *God*, and *Man*; that our *Understandings* are as much subject to *God*, as our *Wills*; that we are equally accountable for *Both*, and as much oblig'd to *Think*, and *Believe*, as we are to *Act* by the *Rules*, and *Laws* prescrib'd us in his Word. And consequently,

quently, that is as reasonable to affirm, that a Man may Rebel, commit Murder, Adultery, &c. and not be *Criminal*, and *Obnoxious* for taking this *Liberty*, as it is to affirm that he may deny God in Speculation, or contradict *That Creed*, to which He requires our Assent. The *Folly*, and *Impiety* of this wild Scheme lie so intermingled; that the same Arguments demonstrate Both. To assert the contrary, is to make the *Creature* independent of the *Creator*; and to destroy that *Relation* which is *Eternal*, and as *unalterable* as His Nature. These *Obligations* are *Congenial* with his Being, and commence from the very Moment of His Birth. They grow up with Him, and are forever inseparable from Him. He stipulates for their Performance in *Baptism*, and can expect Salvation on no other Terms. The very *Constitution* of all *Laws* is *Founded* upon, and *Resolvable* into Them: And He that denies them, denies the Being either of *God*, or *Himself*; *Obligations* from the *One* to the *Other* necessarily resulting from the allow'd Existence of Both. So that whosoever excludes *Divine Right* out of *Government* must fall into this miserable *Dilemma*; that either God has no *Right* of *Himself*, or cannot *Delegate* it to *Others*. Either of which Assertions is *absurd Blasphemy*: And it will be found a real, tho' sad Truth, that whatever *Cloak* these *Libertines* may cast upon their *Schemes*, they really *Believe no God*; for All their *Principles of Government* exclude him out of them, and are plainly founded on nothing but downright *Atheism*.

But if We were to set aside *Religion* in this Point, (which is its chief Foundation) and consider *Government* only under a *Political View*; it can never be suppos'd that it should leave its *Subjects Arbitrary Judges* of the *Equity* of its *Laws* after their Establishment: so as to obey or disobey them, as they think fit. For this would be to suppose a *Power* not only *exempt from*, but *superior* to the *Laws* (tho', to shew its Inconsistency, *inferior* to them likewise) which would take away their Force, and render all *Government precarious*, and consequently *useless*.

Upon

Upon what Bottom therefore would these *Lawless Men* found their *Liberty*? By what *Authority* do they these things? Or who gave them this *Authority*? Whence was it? From *Heaven*, or of *Men*? They own the *Authority* of neither; they disavow the *Jurisdiction* and *Power* of Both. But they still insist, 'tis their *Natural Right*, as *Free-born Men*; whereby none is subject any farther than *Compact*, and *Consent* obliges him. I ask therefore, What do they mean by this so-much-talk'd-of *Natural Right*? Is it essentially, and independently inherent in themselves; or communicated by another? If they say the former; can any thing belonging to a dependent Being be it self independent? If the latter; who is that other who so communicated this *Right*? Who can communicate a *Natural Right*, but the *Author of Nature*? Or rather a *Communicated Natural Right* is a Notion absurd in it self; and so indeed is any *Natural Right* at all, as it relates to *Creatures*. To speak strictly, no Being has any *Natural Right*, but God; who by virtue of *Creation* has a *Natural Essential Right* to the *Obedience* of his *Creatures*. But those *Creatures* themselves have *Naturally* no *Right* to any thing: unless it can be prov'd, that they had a *Natural Right* to be created. To set aside *That Epithet* therefore, What *Right* at all did God ever give them (for we have shewn that he alone could give it them) to pay no *Obedience* any farther than *Compact* obliges? He has been so far from ever granting any such thing, that He has frequently commanded the direct contrary, without *Limitation* or *Reserve*. I would not have this *Argument* misunderstood or misapply'd, to justify such *Consequences* as may seem to be drawn from it to the *Prejudice* of *Human Liberty*. For tho' Mankind have no *Rights* but what they receive from God, or those delegated by him; yet when those *Rights* are invested in them by his *Authority*, they ought not be taken away or destroy'd by the *Usurpation*, or ill *Management* of a *Tyrannical* or *Arbitrary Governor*. And an humble *Submission* for *Conscience* sake to higher *Powers*, and a due *Use* of the *Rights* which God has given both to
Princes

Princes and Subjects, is so far from tending to Slavery; that it is the most effectual Security against it.

Then as to *Human Constitution*. Is not every Man, by being born under any *Stated Government*, and owing his Protection to it, *Subject* as such, to all the Laws and Constitutions of that Government? So that this *suppos'd Liberty* is *foreclos'd* from his very Birth; and the Moment he comes into the World, he is under a *State of Subjection*. As he grows up, and is farther incorporated into it, his *Obligations* still rise, and increas in Proportion to his *Age*, and *Abilities*. He is sworn into all the Duties of *Allegiance*, and gives farther *Pledges* of it to his *Prince*, his *Church*, and his *Country*. Every Man has his *Station* and *Place* in the Community, and no one is under such a *State of Liberty*, as to be such an *Individual*, as not to belong to the *Body Politic*, or bear no *Relation* to it. There is therefore no *Medium* betwixt a *True Subject*, and a *Rebel*; the Minute a Man ceases to be *One*, he commences the *Other*. And as for the popular Objection of *Right*, *Property*, or *Privilege*, whether they consist in *Honour*, *Power*, or *Estate*, they are to be consider'd as *Original Grants* from the *Crown*, or *Legislature*, and can be only held *conditionally*, in Subjection to the *Laws*, which stand as a *Guard* of the *Royal Prerogatives* on the one Hand, and of the *Liberties*, and *Possessions*, of the *People* on the other. From whence 'tis evident, that an *Immunity from these Laws* must destroy both, overturn the very Foundations of Government, and bring in such a Confusion, as will banish all Peace, Civility, and Humanity out of the World. From all which undeniable Premises not only the Truth, but the *Absolute Necessity*, and indispensable Duty of *Obedience* is inferr'd; *Actively*, in all that we can, and *Passively* in all that we cannot lawfully submit to; and that not only out of *Fear*, but for *Conscience sake*; Excluding *All Resistance* whatsoever to the *Supreme Power* as *Impious*, and *Illegal*, according to that excellent Determination of the *Legislature*, upon the *Great Rebellion*. * That by the *Undoubted and Fundamental Laws* of this Kingdom, neither the *Peers* of this

* Act.
Anno
duodeci-
mo Car.
M. c. 30.

Realms,

Realms, nor the Commons, nor Both together, in Parliament, or out of Parliament, nor the People, Collectively, or Representatively, nor any other Persons whatsoever, ever had, have, hath, or ought to have, any Coercive Power over the Persons of the Kings of this Realm.

IV. I come now to my last Particular, to lay before You the Happy Consequences of *True Liberty*, and the *Misery*, and *Slavery* of the *Mistaken Notions* about it, and to apply the whole Discourse to the present Solemnity.

Having shewn the *Absurdity*, and *Wickedness* of this false Principle in it self, as utterly inconsistent with *Reason*, and *Religion*, *Gospel*, and *Law*; the contrary Position must be irrefragably true, and entirely agreeable to the *Laws of God* and *Man*; and there needs not much Argument to prove that the *Effects* must resemble the *Causes*; and that *Happiness*, and *Prosperity*, *Peace*, and *Freedom*, must be the natural Product of *Subjection to certain Laws*; and *Shame*, and *Misery*, *Confusion*, and *Slavery*, of their pretended *Immunity from All*.

There is nothing that carries such an irresistible Charm in it, and that so much engages our Affections as *Liberty*; it is the Darling Blessing of Mankind, without which all others are insipid, and for the obtaining of which they would willingly part with All that they enjoy without it. This is the *Pearl* of that *Great Price*, as to this Life, that we would sell all we have to purchase it. The very Notion of *Slavery* makes Nature start with Abhorrence and Resentment, at a Thing which reduces it to *Shame*, and *Indignity*, *Scorn*, and *Contempt*, and what it detests under any Form or Condition. *Golden Chains* can never recommend *Servitude*, or make a *Palace* of a *Prison*. But as nothing is so much, or so justly desir'd as *Liberty*; nothing is so much *Abus'd*, and *Misunderstood*, and *Perverted* to such Wicked Purposes. 'Twas this specious Fallacy, the *Author of All Rebellion*, made use of to beguile our *First Parents*; and with which he has ever since deluded their *Posterity* to *Sedition*, and *Disobedience*. It is the *Signal*,

nal, and Party-Word of Faction, to Amuse Credulous and Ignorant People with *Fears* and *Jealousies* about what they think dearer to them than their Lives; and therefore 'tis no Wonder that they so frequently lay them down in the pretended Vindication of what perhaps is not in Danger. But all this Out-cry is often rais'd by *Politick Mutineers* as a base and false Insinuation upon our *Governors* in Church and State, to represent Them as *Encroachers* upon the *Freedom* and *Properties* of the *Subject*, whenever they would incite them to *Insurrection* and *Rebellion*. This is their constant Topick of *Declamation* against the *Church* and *Monarchy*; as if a due Execution of the *Laws*, which were made (under God's Providence) as the only *Bulwark* against *Popery* and *Slavery* in our Kingdom, was the most certain way to bring those *Abominations* upon Us. Is there any Reason to be Assign'd, why *We* should not as much Love and Value *LIBERTY* as *They*? Can *They* imagine Us such Fools, as to sacrifice Our *Ease* and *Interest* for nothing, to make Our Selves *Beasts of Burden*, and to Court *Servility*, *Fetters*, and *Misery*, only by way of *Complement* to Our *Superiors*? No! this is their *Cloak of Maliciousness* which they cast over their *Hypocritical Designs*; and with which they Cloath the Devil, and *Transform him into an Angel of Light*. They Believe it not themselves; They know these are *Impostures* to pass upon the *Vulgar*; as the *Poet* tells us, 'twas the old Art of a *Spreader of Sedition*,

———*Spargere voces*
in vulgum Ambiguas, & querere Conscius arma.
 Virg.

This Well-manag'd Ambiguous Word *LIBERTY*, has often with its *Noise* beat all the *True Sense* of it out of the Nation. Which will be ever found to consist, not in an *Immunity from* (as they pretend) but in a due *Subjection* to All *Laws* both *Ecclesiastical* and *Civil*. Which is evident from the express Words of God. For therefore the Gospel is call'd *The Perfect Law of Liberty*, whereby *We Know the Truth*, and

the Truth shall make us Free; convey'd to us by the John 8.
 Holy Ghost, the Free Spirit; For where the Spirit of the 32.
 Lord is, there is Liberty. And we are commanded; to 2 Cor. 17.
 stand fast in this Liberty, wherewith Christ hath made us Gal. 5. 1.
 Free, and not to be entangled again with the Yoke of Bondage.
 And since We are called unto Liberty, We must not use Ver. 13.
 our Liberty for an Occasion to the Flesh, but by Love
 serve one another. Which Words of St. Paul are an
 exact Comment on St. Peter's in the Text; declaring
 jointly that perfect and true Liberty is nothing else,
 but the Service of God in Obedience to His Laws, and
 that 'tis abus'd for a Cloak of Maliciousness, when 'tis
 made use of for an Occasion to the Flesh: that is, to
 serve any Illegal or Sinful Purposes. The Patrons of
 this False Liberty either cannot, or will not, distin-
 guish betwixt Slaves and Subjects; They represent
 all Obedience as Shackles impos'd upon Humane Na-
 ture, and make Religion and Government such a Yoke,
 as it cannot bear. What these Men mean by Nature
 is plain; that is, Nature in its Degenerate and Cor-
 rupted State (as they would have it) let loose to all
 its Vicious and Enormous Lusts and Passions, and
 wholly subdued to their Tyrannical Usurpations, which
 indeed is the most true Account and exact Defini-
 tion of Slavery. Whosoever committeth Sin (says our Sa- John 8.
 viour) is the Servant (or Slave) of Sin. Know ye not 34.
 (says the Apostle) that to whom ye yield your selves Rom. 6.
 Servants to obey, his Servants ye are, to whom ye obey, 16.
 whether of Sin unto Death, or of Obedience unto Righ-
 teousness? — But being made Free from Sin, and be-
 come Servants unto God, ye have your Fruit unto Holi-
 ness, and the End Everlasting Life. And St. Peter's
 express Words may determine this Point. While
 they promise them Liberty they themselves are the Slaves 2 Ep. 2.
 of Corruption, for of whom a Man is overcome, of the 19.
 same is he brought into Bondage. This indeed is the
 most odious and detestable Bondage Human Na-
 ture can degrade it self to, by which it offers Vio-
 lence to its own Reason, contradicts its own Laws,
 deserts its own Happiness, apostatizes from God its
 Creator and Redeemer, and subjects its self to the Do-
 minion

minion of its greatest Enemy and Tyrant the Devil; who pays his *Vassals* with *Wages* answerable to his accursed *Drudgery*, *Pains*, *Sickness*, *Shame*, and *Death* here, and *Everlasting Damnation*, with himself, hereafter. But the *Service of God* is perfect *Freedom*; his *Ways* are *Ways of Pleasanness* and all his *Paths* *Peace*; His *Yoke* is *easy*, and his *Burden* *light*; and his *Commandments* not *grievous*, but such as tend to promote our *real Pleasure* and *Welfare* in this *World*, and secure our *Eternal Felicity* in the *next*. This is evident in all the *Practical Duties of Religion*, and no less in the *Necessary Matters of Faith*; wherein God, by virtue of his *Sovereignty*, may undoubtedly command our *Belief implicitly*, in such Things as He thinks fit to reveal, tho' they are above our *Reason* to comprehend, without the *Blasphemous Imputation of Enslaving his Creatures*. And where the *Objects* are suited to our *Reason*, He commands us to exercise it in *Thinking as freely* as we can, within the *Bounds of Sobriety and Humility*, in examining the *Grounds and Foundations of our Faith* to the very bottom; which the *deeper* we search into, the fuller *Conviction* we shall receive of its *Truth*, the most infallible *Remedy* for that *Scepticism*, *Infidelity*, and *Atheism*, that is the certain *Product* of this *Liberty* falsely so call'd. Which as it overturns all *Religion*, is of no less *Destructive Consequence* in *Government*, (upon which it so much depends) by striking at the very *Root of its Authority*, in *Denying Obedience* to its *Laws*, *Cancelling the Power of the Sovereign*, in *subjecting Him to the Arbitrary Will of the Populace*, rendring our *Constitution Anarchy*, the *Crown* a *Ball of perpetual Contention* for ambitious *Usurpers and Tyrants*, our *Princes Contemptible*, and our *People Slaves*. And God deliver us from such *Enthralling and Damnable Licentiousness*, with which we can be neither *Good Christians*, nor *Good Subjects*, neither *Faithful Servants to God*, or our *Queen*, our *Church*, or our *Country*.

From the lamentable Effects of which, his Gracious Providence did so wonderfully deliver us on this
Bless-

Blessed Day. For to this abominable *Licentiousness* both in *Opinion*, and *Practise*, is chiefly to be ascrib'd the Rise, Progress, and unhappy Success of the Great Rebellion, and all the Miseries and Oppressions, consequent thereupon, under which these Kingdoms so long Groan'd. For that the Enemies of the Government might the more effectually attack it in its Vital part, such Seditious Principles were Infus'd into the People, as might prepare them for the Execution of the most barbarous and horrid Crimes. The Inclosures of Religion were accordingly laid open; and under the Pretence of Liberty of Conscience, such a prodigious Swarm of Enthusiastic *Sects*, *Schisms*, and *Heresies* sprung up, as quite eclips'd and confounded the true *Doctrine*, and *Discipline* of the Church. So that (to speak in the Language of the Legislature) " This Party of Wretched Mis- *Act. 12.*
creants, desperately Wicked, and Hardened in *Car. II. c. 7.*
their Impiety, (who were as far from being True
Protestants as True Subjects) having strengthened
themselves in Power and Faction, by odious
Arts and Devices, Plotted and Contriv'd the
Ruin and Destruction of this Excellent Monarchy,
and with it of the True Reform'd Protestant Religion, which had been so long protected by it, and flourished under it, and found it necessary in order to the carrying on of their pernicious and traiterous Designs, to throw down all the *Bulwarks* and *Fences of Law*, and to subvert the very Being and Constitution of *Parliament*, that so they might at last make their way for that Impious Fact, that Execrable Murder, that most Unparalleld Treason committed in their Fanatick Rage on the Sacred Person of our Sovereign, whereby the Protestant Religion received the greatest Wound and Reproach, and the People of *England*, the most unsupportable Shame and Infamy that was possible for the Enemies of God, and the King, to bring upon us. With which blessed Martyr at once fell both the Crown, and the Mitre, our Religion and Government, our *Laws* and *Liberties*; and under the Pretence of

Redressing Grievances, and the Fear of *Popery* and *Arbitrary Power*, the Nation was reduc'd into the most intolerable State of Affliction, Bondage, and Atheism, that ever a People abandon'd by God, and given up to their own Lusts could endure. " Out of

A^d Anno " all which deplorable Confusions, Divisions, Wars,
12. Car. " Devastations, and Oppressions, Almighty God,
2. c. 14. " the King of Kings, and **SOLE-DISPOSER** of all
" **EARTHLY CROWNS**, and Kingdoms, by his
" All-swaying Providence and Power, miraculou-
" sly rescued us; by the Wonderful, Glorious, Peace-
" able, and Joyful Restauration of our King, to the
" Actual Possession and Exercise of his undoubted
" **HEREDITARY**, Sovereign and Legal Authority
" over us : After sundry Years forc'd Exterminati-
" on into foreign Parts, by the most traiterous Con-
" spiracies, and armed Power of Usurping Tyrants,
" and execrable, perfidious Traitors. By which the
Church and Government were resettl'd upon their
ancient Foundations, the Dignity, Freedom, and
Power of our Laws, and Parliaments reviv'd, and
the *true Liberty* of the Subject, as the Issue of them,
was Re-establisht on this happy Day. A Day,
which ought for ever to shine in the *British Calendar*,
distinguish'd with more than ordinary Marks of Ho-
nour and Regard by every true and loyal Member of
our Constitution. A Day, to which we owe all the
Publick Benefits, that we, or our Posterity can enjoy.
A Day, to which we owe so many Blessings flowing
from the gracious and mild Administration of the
Pious Remains of that Royal Progeny, under whom
we flourish with all the Mercies that can render any
People most compleatly Happy, would our Duty
and Gratitude rise in proportion to them. God Al-
mighty has indeed *Distinguish'd* Her Reign (and may
he long continue to do so!) above those of Her Roy-
al Ancestors, with such Signal Marks of his *peculiar*
Kindness, as seem to point Her out, as much the *Fa-*
vourite of Heaven, as the *Darling* of Her People. The
Success with which He has always Crown'd Her
Arms, has been as much Superior to theirs, as the
Glo-

Glorious PEACE, She has obtain'd by them; exceeds all that ever these Nations were yet Bless'd with. This indeed was the only End, for which She Drew Her *Sword of Justice*; and when it had done its Great Work, and impartially Distributed the Rights and Liberties of contending Kingdoms, and settl'd Her own upon that most exact Balance of Interest and Power; in Goodness and Mercy She *Sheath'd* it, and put a stop to that Deluge of Blood and *Treasure*, which has been so cruelly and profusely lavish'd: Which great Blessing could only have been accomplish'd under God and Herself, by such a *Faithful*, *Wise*, and *Steady* MINISTRY; and such a PARLIAMENT, who have been always ready to Sacrifice whatever else is dear to them for the *Publick Good*, and have no other Designs to carry on, but such as may Promote the *Safety*, *Honour*, and *Welfare* of the *Crown*, the *Church*, and Their *Country*: And 'tis no wonder that such an *Administration* should Provoke the Malice, Envy, and Rage of an abandon'd Faction, who have sufficiently shewn how well they are affected to all Three. Who since they have lost the good Opinion of the People, whom they had long deluded, are impatient in being destitute of doing Mischance, who as they behave themselves most tyrannically in Power, are most seditious when they are out of it; equally Enemies in both Cases to *True and Real Liberty*. A Word, by which they themselves mean nothing, but the Power of *Betraying* their *Sovereign*, and Enslaving their Fellow-Subjects, and of overturning the Constitution both in Church and State. In order to which when they thought their Project was ripe, *Obedience to the Civil Power upon Principles of Conscience* (without which it can never stand) was exploded as a *Slavish*, nay a *Damnable Doctrine*, tho' the express Doctrine of *Christ*, and his *Apostles*. What ridiculous Mockery is it to hear such Men set themselves up for *Patriots*, and talk of the *Fears of Popery*, and the Danger of their Country, which was never so much in *Danger*; as from *Themselves*; who tho' they have been

A Sermon Preach'd May 29.

so providentially defeated, are still carrying on the same pernicious Conspiracy! endeavouring to poyson the Kingdom again by spreading their factious Principles, and seditious Libels in every Corner of it. To prevent which we see the absolute Necessity of Keeping up the Remembrance of this Good Day, to disappoint and overthrow the wicked Designs of such Traiterous, Heady, and High-minded Men; who under the Pretence of Religion and Liberty, and God's most Holy Name, had contriv'd, and well nigh effected the utter Destruction of this Church and Kingdom; and who will never be at Rest till they have brought the same dismal Calamities upon us again. But surely we have smarted so severely under this Egyptian Bondage, as never more to permit the heavy Yoke to be put on our servile Necks, or ungratefully complain and murmur at those Persons who have done so great things for us. One would think, we needed no other Argument to recommend the Excellency of our well temper'd Constitution (so particularly calculated for the true Liberty of the Subject, as well as the Honour and Dignity of the Prince) to our Esteem, Zeal, and Love; which we cannot in the least Tittle depart from with Safety. Let us stedfastly adhere to that both in Church and State, as the very Basis upon which our whole Happiness stands; and which, if inviolably maintain'd, may make us despise our Enemies, and defy the Gates of Hell to prevail against us. For which End let us beseech God in the Words of our Church, to "send forth his Light
 " and his Truth for the Discovery of these Depths
 " of Satan, this Mystery of Iniquity; to insatuate
 " and defeat all the secret Counsels of the Ungodly;
 " to abate their Pride, assuage their Malice, and
 " confound their Devices. To strengthen the Hands
 " of our Gracious Sovereign Queen ANNE, and all
 " that are put in Authority under Her, with Judgment and Justice, to cut off all such Workers of
 " Iniquity as turn Religion into Rebellion, and
 " Faith into Faction, that they may never again
 " prevail against us, nor triumph in the Ruin of
 " the

" the Monarchy and Church amongst us. And
" that God would protect and defend our Sove-
" reign Lady the *Queen* with the Royal Family,
" from all Treasons and Conspiracies; that he
" would be unto Her an Helmet of Salvation, and
" a strong Tower of Defence against the Face of
" all Her Enemies. And as for those that are im-
" placable, that he would cloath them with Shame
" and Confusion, that upon Her Self and Her Suc-
" cessors, the Crown may for ever flourish.

F I N I S.

